

Paulo Freire's Educational Approach as a Model of Christian Education in Reducing Poverty in the Village of Tumbang Manyoi Gunung Mas, Central Kalimantan

Rivosa Santosa¹, Demsy Jura²

¹Sekolah Tinggi Teologi Kharisma, Bandung, Indonesia

²Universitas Kristen Indonesia, Jakarta, Indonesia

Email: rivosasantosa@gmail.com, demsy.jura@uki.ac.id

Abstract

Poverty is a common thing that can occur in every region, region, and even any country in this world. However, poverty is not to be enjoyed or inherited but must be fought for to be eradicated so that one gets freedom from the condition of poverty itself. Many factors cause a person to become poor, one of which is the inability of a person to regulate his mindset so that he is also unable to overcome poverty directly. The absence of proper education for the people has made them poor, and in the end, the right to welfare has become impossible. Education for the poor needs to be done because the understanding that poverty has oppressed humanity must be immediately addressed. The mindset that sees poverty as oppression and must be fought for is not born without being shaped and encouraged by the educational process. But education for the poor is not easy because the priority is the basic life needs. Paulo Freire's educational approach which emphasizes critical thinking and dialogue; is considered relevant to the condition of poverty in Indonesia. Freire supports the birth of a change in mindset to be free from poverty. From a Christian perspective, the church has a role in cultivating spirituality and caring for the poverty of the surrounding community. The church needs a model to carry out Christian Education for its citizens. Researchers see that the influence of Christian Education in the village of Tumbang Manyoi, Miri Manasa sub-district, Gunung Mas district, Central Kalimantan province is relevant for the application. This study uses a qualitative approach with ethnographic studies. The research produces a model of Christian Education based on contextual cognition which emphasizes the concept of knowledge, experience, and application so that it can be applied in the church to people who are shackled by poverty.

Keywords: Paulo Freire, Poverty, Christian Education.



A. INTRODUCTION

Education is important to humankind, but under various circumstances, many people are unable to enjoy it. It is well-known that the cost of education is quite high, and it becomes difficult for groups of people who can't afford it. On the one hand, education is important; but on the other hand, education is a burden on the family economy.

Paulo Freire is an education expert from Brazil who is also a multi-cultural figure who has succeeded in seeing the phenomenon of dehumanizing education and scathingly criticizing the current education system through his famous work, namely Pedagogy of the Oppressed (Husni, 2020). Education for oppressed or marginalized people is education that must be carried out, not only for the oppressed (individuals

or humanity as a whole) in a relentless struggle, but to regain their humanity. Education on the elements of oppression and its causes is the object of reflection for the oppressed and is expected to give birth to liberation (Palmer, 2003). Education according to Paulo Freire must be oriented towards liberating humans from the shackles of fear and pressure due to the authority of power (oppression). The concept offered by Freire ideally should be able to be a way out of the existing form of inequality in the education system, both in theory and practice in the field (Freire, 2001). Freire's critique regarding the importance of education for the oppressed needs to be the concern of all parties so that education can be enjoyed by everyone regardless of their status.

At first glance, Christian education, in general, is not much different from other general education; because in it there are the same things, namely process, personal and clear goals (Jura, 2020). Christian education is a divine and at the same time human effort in which the two things are carried out systematically and continuously in order to transmit knowledge, values, attitudes and skills as well as behavior consistent with the Christian faith (Pasmino, 1998). In Christian Education, matters of faith are an important element that determines. That is why the emphasis on belief in Jesus Christ, the Church, and the Bible, as well as matters related to Christian ethics, colors the main teaching in it (Jura, 2020). So Christian Education is a learning activity that not only talks about scientific aspects but also about matters of faith that are included in the learning.

Poverty is a common problem faced by developing countries in the world. Indonesia is one of the developing countries that continues to strive to solve the problem of poverty for its citizens (Murdiyana & Mulyana, 2017). Bill Jordan (1996) defines poverty as *"the poor are people whose lack of resources damage their capacity to participate in a market environment"*, so poverty is a state of lack of resources in a person so that he is unable to live his life normally.

Tumbang Manyoi village, located in Gunung Mas district, Central Kalimantan. The existing data states that the number of poor people in Gunung Mas district in 2014 was 7,200 people, and in 2015 there were 6,750 people. In 2016 the number of poor people in this district was 6,550 people, in 2017 there were 6,670, and finally in 2018 there were 5,964 people. Even though there has been a decrease in the number of poor people in Gunung Mas district, it is necessary to pay attention to the existing level of poverty because poverty is a problem that is considered to be harmful to human civilization. In general, the impacts that occur as a result of poverty are the Number of unemployed; the creation of violent behavior. When someone is no longer able to earn income through the right and lawful way and when they feel they are no longer able to survive and maintain their life, shortcuts are taken; many children do not receive an education. The high cost of education makes the poor no longer able to access the world of school or education, and it is the difficulty of getting health services. The high cost of treatment makes the poor decision not to seek treatment. Thus, they do not get proper health services at all (Mubyanto, 1999). With the impact,

it causes, eradicating poverty should be everyone's concern, and all parties are obliged to participate in it for the sake of the continuation of human civilization.

B. LITERATURE REVIEW

Education gives enlightenment to mankind, and with education, humans will be enabled to build their civilization to achieve a prosperous life. Paulo Freire's thoughts on education emphasize social problems (Azzet, 2011), with the allegation that personal experience predominates. Freire's life and career as an educator were so optimistic despite being constrained by poverty, imprisonment, and exile (Wahid, 2003). People who are shackled by conditions or by anything need freedom. That is why about freedom, for Freire, liberation itself means the absence of coercion (Umiarso & Zamroni, 2011); in other words, free means independent. There are no shackles as a barrier to human movement. So that it can be understood that liberal education is a conscious effort made by humans in educating humans to become individuals who are aware of their surroundings (Widiastono, 2004). It was Freire who became a world freedom fighter who existed to fight for justice for marginal class people who composed a culture of silence in many areas. Its existence and its big role in education places Freire in revolutionary-radical people (Wahid, 2003). Freire thinks that fighting for education for the marginalized will provide opportunities for anyone (including the poor) to enjoy education for the welfare of their lives.

Christian education is a learning process that is based on Bible knowledge, centered on Christ and the Word of God as the basis for preparing humans to become God's temple (Anthony, 2000), and aims to help the younger generation of Christians not to go with the flow, but to live growing before God in Jesus Christ (Cully, 1989). The goal is for them to know God as the creator and ruler of the entire universe, and Jesus Christ as their redeemer, leader, and helper, and to love others and be aware of their sins so they want to repent too (Homrighausen & Enklaar, 2011). Christian education must be done well because it has a positive impact on the development of the whole person.

Poverty has the same meaning as the word pauperism. These two words are usually mentioned together, namely the poor, which means a very deprived person (Lukman, 1996). Literally, poverty comes from the basic word poor which means not having any wealth. The World Bank stipulates that those who are referred to as poor are those who earn less than \$5 per day (Ridwan, 2012). With the condition of not having property to support his life, a person is considered poor if he does not have anything that can give him a normal life. Suparlan, stated that poverty is a low standard of living, that is, there is a level of material deprivation in a number or group of people compared to the standard of living that generally applies in the community concerned (Parsudi, 1993). According to the new definition, poverty is no longer just a matter of income discrepancy but is even more complex regarding incapability, lack of knowledge and skills, and scarcity of access to capital and resources), or human capability. The basic element of human capability is education which plays a central

role in overcoming educational problems (Ustama, 2009). So poverty must be seen as a problem because it has an impact that can be miserable for mankind.

Indonesian people generally know poverty as *par-prosperous*, which according to Indonesian Law No. 52/2009 states that pre-prosperous or poor families are families that cannot meet basic needs such as food, clothing, shelter, health, and education (Sunarti, 2003), and limited employment opportunities and unsustainable livelihoods (Suharto, 2009). From this explanation, it can be seen that poverty is a person's inability to meet basic needs and conditions that are difficult to find sources of meeting the intended basic needs.

C. METHOD

This article was written using qualitative methods with an ethnographic approach. This research is social research that discusses humans (Cresswell, 2014). Researchers collect and process qualitative data which is then described. Qualitative methods are part of the knowledge process which is considered a social product and also a social process. Knowledge as a process has at least three basic principles, namely empiricism which is based on facts and data, objectivity and control (SIngelton, 1998).

Humans are creatures that can interact with each other. This relationship between individuals can provide an understanding of the background that influences the views of participants (Creswell, 2014). The ethnographic method is carried out because of an awareness of imperfect knowledge of the culture of a particular society (Spradley, 1979), and this method seeks to understand an action or event that is realized as a result of culture. The ethnographic research in this article is more directed toward identifying the social behavior of the community, where the condition of the poor is in their daily lives, namely the people in the village of Tumbang Manyoi, Gunung Mas, Central Kalimantan.

Data collection was carried out through interviews, library research, and other information that describes the condition of the local community. Data analysis was carried out by describing, clarifying, interpreting, and presenting data (Creswell, 2014). The data obtained is then presented descriptively to see the actual conditions and find things that can be used as general truths.

D. RESULT AND DISCUSSION

Paulo Freire (1921-1996) was an educator who was known to fight for the marginalized to have the same opportunities as others in terms of education. He was born in Recife, Brazil which is the center of one of the poorest and most underdeveloped areas in the third world, namely a port city in the Northeastern part of Brazil. Freire lived in a lovely family that valued dialogue and respected one's choices (Collins, 1977). He was a devout Catholic and set an example for others. His parents came from the middle class but when there was a major depression or what is known as the Malaise crisis (Great Depression), namely when there was a dramatic decline in the economic level throughout the world which occurred around 1929-1939; impact on the economy of the Freire family. Due to a number of circumstances and

experiences, Freire saw that education should be an essential requirement in efforts to develop human beings for the sake of their welfare, but this was only enjoyed by a handful of people. The oppressed do not get the opportunity to get an education, even though according to Azyumardi Azra (1998), education is the greatest resource that can lift people from underdevelopment, and is a powerful tool in efforts to fight poverty in Indonesia. Azra's thoughts are something that cannot be denied. That is why everyone, including the poor who are oppressed, and according to Dennis E. Collins, the education of the oppressed is education that fights for freedom (Freire, 2000).

Education has a very important meaning in life. The important meaning of this education has become a broad agreement from every element of society. Through education, the progress of a country or nation can be measured. A country will grow rapidly and advance in all areas of life if it is supported by quality education (Syamsidar, 2014). Marginalized people are people who do not have the financial ability to obtain proper education, but they are part of a nation so when they are neglected in terms of education, then of course they become a threat to the life of the nation itself. It seems that Paulo Freire is well aware of this.

Apart from a book entitled *Pedagogy of The Oppressed*, Paulo Friere has also written several other books, namely: *Cultural Action for Freedom*, *Education for Critical Consciousness*, *Education: The Practice of Freedom*, *The Politics of Education: Culture, Power and Liberation*, *Educacao Como Pratica de Liberdade*, *Pedagogy in Process: The Letters to Guinea-Bissau*, *Pedagogy of the Heart*, and *Pedagogy of the Hope*. Most of these books have been translated into Indonesian. In addition to his published work, Friere also received several awards, including UNESCO's Peace Prize Award (1987), The Outstanding Christian Educator from The Association of Christian Educators of the United States (1985), and the Award for International Development award from King Baldwin of Belgium.

1. Educational Pattern of Paulo Freire

Freire emphasized that to be human, he must build a critical relationship with the world, not by adapting, but must be able to intervene in reality and change it (Freire, 2005). Paulo Freire's pattern of education is somewhat different from the pattern of education in general, and this can be seen in what he is doing, namely providing a change from the previous pattern of education. Umiarso and Zamroni emphasized that education is the main foundation for realizing change paradigms, attitudes, and human behavior can change and be enlightened through education (Umiarso & Zamroni, 2011).

The term education for the oppressed became famous because of the pattern of education which for many years was criticized by Freire who offered a new pattern in the world of education. For Freire, the stages in the education of the oppressed are the removal of the veil from oppression and the praxis of change. Then when there is a change, education will belong to all human beings in achieving freedom (Freire, 2005). The book *Pedagogy of the Oppressed* is a major work by Paulo Freire which contains

his main thoughts on the new model of education at that time. This book was published in America in Spanish and English in 1970, then in 1974, it was published in Brazilian (Azzet, 2011). Then it was also published in Indonesian with the title *Education of the Oppressed*. One of Paulo Freire's statements in the book is that the education of the oppressed must be created together with and not for the oppressed in the struggle to restore the humanity that has been deprived. The education of the oppressed must be a struggle against oppression in situations where the world and humans are in interaction. Therefore, in this struggle, we need praxis which is a process of interaction between reflection and action (Freire, 2005). The education industry, which is mostly controlled by the owners of capital, makes the gap that separates the poor and the rich even further. Education becomes a commodity for those who have capital. On this basis, Freire emphasized that education must be oriented towards liberating humans from the shackles of fear and pressure due to the authority of power (oppression) (Freire, 2001).

The basic concept according to Freire is master over himself, so because of that, he becomes independent, in the sense of being free to do whatever he chooses in terms of thinking, creating, and innovating. For this reason, he terms the oppressed as people whose humanity has been stolen by the oppressor, and both of them experience dehumanization, although in different ways (Freire, 2005). Liberation in Freire's perspective is an effort to humanize humans which is essentially the same as the process of humanization. Mariani stated that liberation in Freire's perspective is an effort to humanize humans which is essentially the same as the process of humanization. How is the process executed? Freire believes that liberation must be carried out through education, namely education based on humanization. If defined, Freire's humanization-based education is an awareness process to humanize humans so that these humans become efficient and effective human beings (Marjani, 2013). This was a direct experience which shaped his concern for the poor and in turn laid the building blocks for a distinctive worldview of Education (Umiarso & Zamroni, 2011).

2. Paulo Friere's Criticism of the Banking System Education

Paulo Friere expressed his criticism of the world of education, where his concern is for people who can't afford it. Muslih Usa (1991) stated that Paulo Freire denounced Education which forces humans to surrender to other people's decisions. The proposed education is education that can help humans to increase a critical attitude towards the world and thus change it. For Freire, in the world of education, the harmonious relationship between teachers, students, and the realities of the world is quite clear. The relationship between the three objects is conscious or unconscious (cognizable), not found in education that has been established so far. Therefore, the education system, according to Paulo Freire, is likened to a bank (banking concept of education) where students are given knowledge so that one day they will produce multiple results. So protégé is an object of investment and a source of potential deposits (Freire, 2007). Students are treated like empty vessels from which the results

will be picked later. Students only receive knowledge, record, and memorize. Freire sees that general education implements a different system from what he wants. He criticized the passive education pattern, known as the Banking System education make students passive. Muchtar Buchori emphasized that such a learning model would trap teachers in being engrossed in exposing their knowledge and enjoying the admiration shown by their students or showing off their knowledge (Buchori, 1994).

Education is essentially a cultural process to increase human dignity. This shows that humans will become humans because of education, or in other words education functions to humanize humans (Susanto, 1994). Meaning that through education, a person will be able to build his life, and of course, be able to improve his standard of living in a better direction.

3. Problem Posing Education as a Pattern of Education by Paulo Freire

Among the thinkers on liberation education is Paulo Freire. According to him, the education needed now is education that can place humans in a central position in any changes that occur and can direct and control those changes. What he conveyed was that the approach to education that was generally carried out was not as expected. Education focuses more on students as objects, and that's why Freire understands Education's pattern like that. He proposed a new form as an approach that is following the concept of humanity in the world of education, namely that students are no longer passive, but vice versa.

The critique of education conveyed by Paulo Freire does not just stop there, but it also provides a way out of the criticism it conveys. As it is known that education is used as a container to realize a complete human being. Education functions to raise awareness of humans to be able to know and understand the reality of life that surrounds them. With education, humans as subjects of change are required to critically look at existing conditions so that they are in accordance with true human values. Here, education carries human values, to re-humanize humans, as a means to achieve human liberation and a strategy to obtain social justice (Zamroni, 2011). Up to this point, education has a humanist purity in its implementation, but in order for the contained value to be beneficial, it must be effective.

The classical view of education is generally said to be an institution that can perform three functions at once; First, preparing the younger generation to play certain roles in society in the future. Second, transferring or transferring knowledge according to the expected role, and Third, transferring values in order to maintain the integrity and unity of society as a prerequisite for the survival of society and civilization (Langgulang, 1980). For this reason, Freire uses the conscientization method (consistency: awareness) to raise people's awareness of the reality that oppresses them, and the rise of people's awareness has an impact on social change. But this people's awareness at the same time worries the military and landlords (Freire, 1980). In proposing the educational method Freire used the term "problem posing education" (Problem posing education), where in problem-posing education it is clear that the material is determined by the student and the teacher by taking the

circumstances of the student's life situation, then the material becomes an awareness of the sad situation (Freire, 2001).

4. Paulo Friere's Educational Pattern as a Model of Christian Education

In a broad sense, education is defined as an action or experience that influences the development of the soul, character, or physical abilities of an individual. In a narrow sense, education is a process of transforming knowledge, values, and skills from generation to generation, which is carried out by the community through educational institutions such as schools, higher education, or other institutions (Suwarno, 2006). With education, humans as subjects of change are required to look critically at existing conditions so that they are in accordance with true human values. Here, education carries human values to re-humanize humans, as a means to achieve human liberation and a strategy to regain social justice (Zamroni, 2011). In essence, education is important, but the form or pattern of implementation must also pay attention to the appropriate rules. The point here is the need for compatibility built on the parties involved in it.

When conventional education is carried out, students will be placed in a positive position because they are accepting; that was what Friere criticized so he proposed a more humane pattern of education. This means that students are no longer passive because they are allowed to actualize themselves in educational activities. That is why he proposed "problem-posing education" as a substitute for the banking concept of education, where students are given knowledge so that they are passive. So students should not be shackled by this passive education system; creativity will not appear so that education can be considered unable to give birth to creative individuals. There needs to be liberation from the shackles of the rigid education system. Paulo Freire said that to seek and obtain freedom as a form of resistance to oppression, it is necessary to find the source of the causes of oppression, then carry out changes that allow for the formation of a more complete human being.

In relation to education, Christianity makes a significant contribution. Christianity has recorded its own history in the world of education, because Christian Education has made a major contribution to the development of education as a whole (Jura, 2005). Various inputs are given to provide perfection for the implementation of Education itself; Paulo Friere's thoughts are no exception, fighting for education for the oppressed. The existence of low-cost and even free Christian schools has been initiated by the church throughout history. The church must be present amid poverty and oppression to provide freedom so that humans are free from these shackles. The Bible gives commands to the church to help everyone to gain freedom from oppression, and Christian Education is present. Remember that Christian Education is based on the Bible as the Word of God and Jesus Christ as a person who is an example in it. Through Christian Education, it is hoped that students will be enlightened and even come to an introduction to Christ.

5. Christian Religious Education and Poverty

Christian Religious Education is the process of guiding each individual into the decision to live as a Christian. In the mentoring process, the community as users will receive facilities that allow them to enjoy education which will enlighten them. Also, remember that Christian Education invites many individuals to see and understand the world of education through the perspective of the truth of the Lord Jesus Christ being the central figure, and the Bible is the lens through which students can see clearly what and who is an important element in Christian Religious Education (Tanya, 1999). That is why by basing it on the truth and beliefs of the Christian faith itself, Christian Education has a place to show its works.

In relation to poverty, Dicky Djatnika Utama emphasized that poverty is no longer understood only as an economic disability but also a failure to fulfill basic rights and differences in treatment for a person or group of people in carrying out life in a dignified manner. Thus, the urgency of Christian Education in overcoming community poverty in various aspects is a reality that cannot be denied.

Hamdan emphasized that marginal children have a relationship with different behavior patterns compared to children who grow up in other healthy environments. The value of life that they get comes from patterns of environmental relations that tend to be unfavorable. Many triggering factors can shape the character of poor marginal children and life values, such as a harsh and free street environment for street children. The structural poverty factor has deprived children of a part of their lives to work, which has hampered their physical and spiritual development (Tanya, 1999). The differences in these ecosystems also give birth to different actions so that special handling is needed. For this reason, the marginalized need a special touch from Christian Education. Remember that one of the mechanisms for alleviating poverty is the development of human capital, especially education and health (Sach, 2005). With such demands, it is only natural that the strengthening of the role of Christian Education in efforts to overcome poverty needs to be carried out immediately and based on participatory encouragement based on the Bible as a source of teaching, and Jesus Christ as an example of personality.

6. Poverty Alleviation Efforts in Tumbang Village, Miri Manasa District, Gunung Mas Regency, Central Kalimantan

Tumbang Manyoi Village is located in the Miri Manasa sub-district, Gunung Mas district, Central Kalimantan, which can be said to be a portrait of the poor in Indonesia. Interviews with pastors who serve in this area mentioned the existence of poverty and indifference to education. The number of people in Tumbang Manyoi village who are Christians is 99%, but only 45% of them are diligent in going to church. In general, local people work as gold miners in the forest with an average monthly income of Rp. 500,000. However, the village does not yet have clean water facilities, no electricity, so lighting uses solar power, of course, with all its limitations, and also minimal infrastructure.

Poverty provides opportunities for people not to have education as a priority. This is due to the idea that schools only spend money, so that education is often neglected due to poverty (Ankarlina, 2014).

Table 1. Total Population based on Gender Data as of March 2022

Gender	Total
Man	218
Woman	187
Total	405

Source: Miri Manasa Sub-district Doc

Table 2. Data on the Number of Family Heads (KK) as of March 2022

Religion	Head of Family
Christian	137
Catholic	1
Kaharingan	1
Islam	1
Total	140

Source: Miri Manasa Sub-district Doc

The economy of the Dewa community is highly dependent on gold mining around the rubber forest in that village. The people work day and night only to collect an income of IDR. 500,000 per month. Actually, besides mining, there are also garden products that can sustain their lives, but not too big. Of course, this income has positioned the Tumbang Manyoi village community as a group of poor people who need help.

Table 3. Educational Background

Type of Education	Percentage
Elementary school graduate	88%
Middle school graduate	10%
High school graduate	2%
Literacy	87%
Count Literacy	80%

Source: Village Head

Tumbang Mayoni Village itself has 1 Elementary School with 5 teachers, including the principal; and 1 private junior high school with 4 teachers including the principal.

Churches and other Christian institutions are already present in this design, such as the Kalimantan Evangelical Church (GKI), with its pastors, and the Indonesian Bethel Church (GBI), which is supported by ministers who graduated from theological schools. In connection with the condition as a region that lives in poverty; in fact, the church can organize and motivate the faith of the unity of the poor which gives birth to solidarity and identity in hope. It is hoped that it can move forward to break away from the culture of poverty (Dewanta, 1995). Many people live with a poor culture which is a legacy for the next generation because they are comfortable with this

situation. Therefore, a solution to the people's struggles in poverty is a strategic matter to be considered nationally. The church also has a calling in voicing injustice and defending oppressed people (Nugroho, 2019).

E. CONCLUSION

Education for the oppressed is necessary because these marginalized people need to alleviate the poverty they experience; both structured poverty and poverty due to certain conditions. What was conveyed by Paulo Freire as an approach in the world of education needs to be considered because education is delivered in a rigid pattern, making students like a bank which is a means of saving knowledge from teachers must be immediately replaced with "problem-posing education" as a change from the banking concept of education, where students are given knowledge so that it is passive, and education like this shows a humanist education pattern. Furthermore, the church needs to play an active role in efforts to eradicate poverty wherever it is present, including in the village of Tumbang Manyoi, Gunung Mas, Central Kalimantan.

REFERENCES

1. Anthony, M. J. (2001). *Introducing Christian education: Foundations for the twenty-first century*. Baker Academic.
2. Azra, A., Muslim, E. E. I., & Islam, P. (1998). Jakarta: Logos. *Wacana Ilmu*.
3. Buchori, M. (1994). *Ilmu Pendidikan & Praktek Pendidikan dalam Renungan*. IKIP Muhammadiyah Jakarta.
4. Collins. E. D. (1977) *Paulo Freire: His Life, Works and Thought*. New York: Paulist Press.
5. Cresswell, J. W. (2015). *Penelitian Kualitatif dan Desain Riset: memilih diantara lima pendekatan*. Yogyakarta: Pustaka Pelajar.
6. Creswell. W. J. (2014). *Research Desain: Qualitative, Quantitative and Mixed Method Approaches, 4th ed*. United States of America: Sage Publication, Inc.
7. Cully. V. I. (1989). *Dinamika Pendidikan Kristen*, Jakarta: BPK. Gunung Mulia, 1989.
8. Dewanta, A. S. (1995). *Kemiskinan dan Kesenjangan di Indonesia*. ICMI ORWIL DIY, PPSK Yogyakarta oleh Penerbit Aditya Media.
9. Enklaar, I. H., & Homrighausen, E. G. (2011). *Pendidikan Agama Kristen*. Jakarta: BPK Gunung Mulia.
10. Freire, P. (2005). *Education for Critical Consciousness*, London and New York: Continuum.
11. Freire. P. (2000). *Pendidikan Kaum Tertindas*. Jakarta: LP3ES.
12. Freire. P. (2001). *Pedagogy of the Oppressed*. New York: The Continuum International Publishing.
13. Freire. P. (2001). *Pedagogy Pengharapan*. Yogyakarta: Kanisius.
14. Freire. P. (2001). *Pendidikan yang Membebaskan*. Jakarta: Melibas.
15. Freire. P. (2007). *Politik Pendidikan: Kebudayaan, Kekuasaan, dan Pembebasan*. Yogyakarta: Pustaka Pelajar.

16. Freire, P. F. (1984) *Pendidikan Sebagai Praktik Pembebasan*. Jakarta: Gramedia.
17. Hamdan, H. (2013). Menggagas Pendidikan bagi Kelompok Masyarakat Ekonomi Rendah. *Society*, 4(1), 18-25.
18. Husni, M. (2020). Memahami Pemikiran Karya Paulo Freire "Pendidikan Kaum Tertindas". *Al-Ibrah*, 5(2), 41-60.
19. Jordan, B. (1996). *A Theory of Poverty and Social Exclusion*. Cambridge: Polity Press.
20. Jura, D. (2020). *Pendidikan Agama Kristen dalam Rimba Kontemplasi*. Jakarta: UKI Press.
21. Langgung, H. (1980). *Beberapa Pemikiran Tentang Pendidikan Islam*. Alma'arif.
22. Ma'arif, A. S., & di Indonesia, P. I. (1991). *Antara Cita dan Fakta*. Yogyakarta: Tiara Wacana.
23. Moeimam, S., Steinhauer, H., Santoso, N. W., & Ebing, E. F. (2005). Ucapan terima kasih. In *Kamus Belanda-Indonesia* (pp. ix-xiii). Brill.
24. Murdiyana, M., & Mulyana, M. (2017). Analisis Kebijakan Pengentasan Kemiskinan di Indonesia. *Jurnal Politik Pemerintahan Dharma Praja*, 73-96.
25. Nugroho., & Fibry, J. (2019). Gereja dan Kemiskinan: Diskursus Peran Gereja di Tengah Kemiskinan. *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat*, 3(1).
26. Palmer, P. J. (2003). Teaching with Heart and Soul: Reflections on Spirituality in Teacher Education. *Journal of teacher education*, 54(5), 376-385.
27. Pandu, A., & Dwi, K. K. (2014). Modernisasi Pendidikan di Indonesia Sebuah Perspektif Sosiologis terhadap Dunia Pendidikan di Indonesia. *Jurnal Analisa Sosiologi*, Vo. 3.
28. Pazmino. W. R. (1998). *Foundation Issues in Christian Education*. Grand Rapids-Michigan: Baker.
29. Ridwan, A. M. (2011). *Geliat ekonomi Islam: Memangkas kemiskinan, mendorong perubahan*. UIN-Maliki Press.
30. Rifa'i, A. (2013). *Konsep Pendidikan Pembebasan Mansour Fakih* (Doctoral dissertation, University of Muhammadiyah Malang).
31. Sachs. (2005). *The End of Poverty: Economic Possibilities for Our Time*. New York: The Penguin Press. (Book Summary and Book Review). *Global Journal of Management and Business Research*.
32. Singleton, R. J., Bruce, C. S., Margaret, M. S., & Ronald, J. M. (1998). *Approaches to Social Research*. New York: Oxford University Press.
33. Suharto, E. (2009). *Kemiskinan dan Perlindungan Sosial di Indonesia*. Bandung: Alfabeta.
34. Sunarti, E. (2011). Kependudukan dan Kesejahteraan Keluarga: Isu Strategis dalam Analisis Dampak Kependudukan terhadap Aspek Sosial Ekonomi. *Bogor: Fakultas Ekologi Manusia IPB*.
35. Suparlan, P. (1993). *Kemiskinan di Perkotaan*. Jakarta: Yayasan Obor Indonesia.
36. Susanto, W. A. (1995). *Pendidikan dan Peningkatan Martabat Manusia*. Malang: IAIN Sunan Ampel.
37. Suwarno, W. (2006). *Dasar-Dasar Ilmu Pendidikan*. Yogyakarta: Ar-Ruzz Media.

38. Syamsidar. (2014). Peranan Pendidikan dalam memerangi Keterbelakangan. *Al-Irsyad Al-Nafs: Jurnal Bimbingan Penyuluhan Islam*, 1(1).
39. Tanya, E. (1999). Gereja dan Pendidikan Agama Kristen: Mencermati Peranan Pedagogis Gereja. *Cipanas: Sekolah Tinggi Teologi Cipanas*.
40. Umiarso, Z., & Zamroni, Z. (2011). Pendidikan Pembebasan Dalam Perspektif Barat dan Timur. *Jakarta: Ar-Ruz Media*.
41. Utama, D. D. (2009). Peranan pendidikan dalam pengentasan kemiskinan. *Dialogue*, 6(1), 1-12.
42. Wahid, H. (2003). *Arti Lapar bagi Anak Sekolah*. Malang: Pustaka Pelajar.
43. Widiastono, T. D. (2004). Pendidikan Manusia Indonesia. Jakarta: *Kompas Media Nusantara*.